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Citizenship Field Day

AN EDITORIAL

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ORMAN C. EMERY

Friends Service Committee
Interracial Section



ON THE HORIZON OF THE CHRISTIAN CHURCH

AN INTERNATIONAL GOODWILL CONGRESS

The eleventh annual meeting of the World Alliance for International Friendship through the Churches will be an International Goodwill Congress held at Pittsburgh, Pa., November 10-12, 1926. The central themes will be "The Moral Issues of Disarmament" and "America's Responsibility and Method for International Cooperation." World conditions give occasion for increased hope of permanent peace. But there remains an ominous uncertainty occasioned by discord and misunderstanding among many of the nations and races. The Pittsburgh convention is to be in a large measure one of appraisal of actual conditions. It will plan a nation-wide campaign for extending American ideals toward international cooperation and permanent peace. The General Secretary, Henry A. Atkinson, states "We are facing a tremendous crisis in the attitude of the United States toward the great issues of international cooperation and we are hoping that the Pittsburgh Convention will develop a stronger program and message than we have heretofore had, which we can carry to the whole country." Headquarters at the Hotel William Penn.

LEAGUE OF NATIONS TO STUDY ALCOHOLISM

At the International Prohibition Conferences held under the auspices of the World Prohibition Federation, many appeals have been made to monarchs, presidents and heads of governments of every land to open inquiries into the effect of alcoholism in relation to human progress. With the inauguration of the League of Nations, the Committee of the Federation gave special attention to this important matter in a memorial to the assembly urging "a prompt and thorough investigation by competent specialists as to the physical, economical and moral effects resulting from the use of alcoholic and other intoxicants" and requesting "that during such investigation public evidence be taken, and that, when the collective reports giving the results of such investigations are ready, they be made public; and if the ascertained facts be such

as to warrant the expressed opinion of this Federation, that prompt and effective recommendations be adopted by the League of Nations towards the suppression of the manufacture, importation, exportation, and sale, of all intoxicants and habit-forming drugs throughout all the nations of the world; and that, in addition to the action of the individual countries, a further International Conference of the various Governments be officially convened for the purpose of giving universal effect to this international prohibitory movement." Now comes the important announcement that on the initiative of three European nations—Sweden, Finland and Poland—the Assembly, in view of the fact that in the activities in the social, economic and humanitarian fields, the League has already been compelled to deal with the question of alcoholism, agrees to suggestions being made at the forthcoming meeting as to a method for dealing with this matter. In other words, the League is to make a world study of the problem of alcoholism. The early Memorial-Petitions presented to the ruling authorities of the world by the Federation brought interesting replies and encouraged further action being taken when the League of Nations came into being. The World Prohibition Federation is therefore much gratified that so favourable a reply has come from the League to the persistent efforts made in this direction, and the three European nations referred to may be congratulated upon their successful support.

AGAINST COMPULSORY MILITARY DRILL

Two important resolutions opposing compulsory military training were adopted this summer. At the annual meeting of the National Council of Student Y. M. C. A.'s in September the following was adopted by a vote of 33 to 22: "Whereas, we view with genuine alarm the increasing activities of the forces and agencies of militarism which lead to war, retard the progress toward international goodwill and infringe upon freedom of speech and conscience; therefore, be it resolved, that we, the members of the 1926 National Council of Student Young Men's Christian Associations, do hereby register our emphatic protest against compulsory military training (in other than technically military schools), as one of those agencies of militarism in our schools, colleges and universities." The resolution represents the individual opinions of the members and does not commit their constituencies. The opposition to the resolution was on the grounds of the advisability of making a public statement at this time, rather than on the principles involved. The Rocky Mountain Regional Conference of the Y. M. C. A. and the Y. W. C. A. at Estes Park, Colorado, unanimously adopted a resolution commending "the attitude of the President of the United States in opposing compulsory R. O. T. C."

MOODY BIBLE INSTITUTE ANNUAL REPORT

At the annual meeting of the board of trustees of the Moody Bible Institute (Chicago), held recently, an increased valuation on land, buildings and equipment was reported, bringing the total assets up to \$4,406,243.97, with no mortgages and practically no contingent liabilities. The Educational department, embracing the day, evening and correspondence schools, reported an enrollment for the past year of 1,086, 1,104 and 9,655 respectively. The student body came from various protestant denominations and represented 41 states of the Union and 24 foreign countries. Two hundred and thirty-seven were graduated from the day and evening schools and 862 completed courses in the correspondence school. Graduates from the day and evening schools are now engaged as pastors, evangelists, teachers, home and foreign missionaries, directors of religious education, and a Christian workers in various other fields. Several additions to the teaching and official forces were also reported.

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101 SOUTH EIGHTH ST. RICHMOND, INDIANA

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Citizenship Field Day Comes Again

NEXT Tuesday we face the polls once more. It is the time for exhorting good citizens to do their duty; that is, to get out and vote. This is good, but the general and popular appeal to go to the polls is of itself superficial and inadequate. We are reminded again of the observation of Ruskin anent the development of quick transportation in England: "What's the good of going to London in a hurry if you have no business after you get there?" The mere fact of a well meaning citizen going to the polls is not enough. What will he do after he gets there? Nothing of consequence unless he has prepared himself for this highly important function of citizenship. Election day is citizenship field day, or should be. It should represent the culmination of previous work and training.

Recent developments in various parts of the country have given fresh evidence of the responsibility resting upon alert, courageous, effective Christian citizenship. The free and flagrant use of money in connection with public office is a national menace. There are even more sinister influences that threaten. The sensational revelations of political prostitution in Indiana that have already been made, to say nothing of those yet promised, are astounding and startling, even to those who had suspected what they had conceived to be the worst. They are startling, not because of future harm that can come from a discredited and decadent organization, but because of the revelation of the comparative ease and completeness with which such evil influences can fasten themselves upon and dominate the state government. When may the thing not occur again? We have trusted too much to the mechanics of political reform. Bad men can manipulate good machinery if they are allowed to do so by good citizens. Eternal vigilance is still the price of good government; a vigilance that is combined with a discernment that will pierce the hypocrisy of smooth-tongued demagogues and unmask its pretensions; a vigilance that is also combined with the moral courage that will dare to declare and oppose the evil design.

Even apart from these excrescences of our political life, the present situation is sufficiently difficult for the citizen who takes his responsibility seriously. In the first place, so far as the political parties are concerned, there are no real issues on which the concerned and thoughtful voter may decide between them. Politicians and candidates for office continue to play the game of make-believe, but they are not impressive. Bones from political graveyards are uncovered and gnawed over, only to be buried again after election day. To be sure there are great questions that command the attention of intelligent citizens of the quickened conscience, but they are questions that either have not yet commanded

enough of general public interest to become acknowledged issues or else they are questions upon which no clear-cut party alignment has been made. What, then, is the conscientious citizen to do?

For one thing, he should refuse to be herded into traditional party groups by worn-out political slogans. It is idle for politicians to contend that since this is a government by political parties, good citizens must be "good" party men, when our parties consistently evade assuming responsibility of leadership as new questions arise. The party in power marks time for fear of doing something that will endanger it at the next election. The party out of power, while always criticizing, declines to espouse positive issues for fear of compromising its chances of getting back into office. What is there in such tactics to command the serious allegiance of a self-respecting citizen?

Rather than following purposelessly the party will-o'-the-wisp, the Christian citizen may spend his time and energy to far better advantage by helping to create public sentiment on real questions affecting our common, national life; questions particularly which have to do with upholding Christian ideals of human welfare, from the angle of social, economic and international relationships. Shall America's attitude toward world affairs be that of selfish, profit-gaining isolation, or that of sympathetic, co-operative helpfulness? Shall we seek national security through the aggressive policy of military preparedness or through actively cultivating world friendship? In what direction must be found the answer to the increasingly intense race feeling in the United States? Does the ultimate welfare of the nation lie in promoting the economic welfare of certain financial and social and sectional interests of the country to the disadvantage of certain other interests, or of the interests of the American people as a whole to the prejudice of the welfare of other peoples? What are the evil influences that are jeopardizing the right of free speech in this country? What may be done to safeguard the right of equal justice before the law regardless of power and prestige? What constitutional rights has labor that capital is bound to respect, and vice versa? Does the government have a responsibility for supervising and controlling the moving picture industry in the interest of public morals? Is the government, both federal and state, taking the enforcement of the Eighteenth Amendment seriously, and if not, how can it be made to do so?

These and many other leading questions come crowding home upon the thinking and observing citizen. He must give them attention, first in the way of informing himself upon them in so far as it is possible, and in fixing his own convictions concerning them. He should discuss them freely with others and seek to develop a public opinion that

will compel the attention of those in positions of influence and authority. Not all these questions are political in their nature, certainly not to the extent of being party questions. For the most part, however, they are public questions that invite political and governmental action at the national or state capital, or both, and through the local organs of government.

It is this last fact that should loom large in the voter's mind when he goes to the polls next Tuesday. A vote for this party or that as such will have very little to do with the fortunes of these issues which to him are of such vital importance; issues which have to do with exalting the ideals of Christ in our civic and social life. On the other hand, the *individuals* who offer themselves for his consideration will have very much to do with the fortunes of these issues. If it is a legislative office, which candidate has the most hopefully open mind? Is he as sympathetically inclined

toward people as toward property? Is he capable of discerning action in behalf of the general welfare? If it is an executive or administrative office, is the candidate one who as an official will faithfully enforce the law without favor on the one hand or tyrannical severity on the other? If it is a judicial office, is the aspirant one who can be trusted to so represent and interpret the law as both to exalt and humanize its spirit? And in all cases, for whatever office, is the candidate known for his sincerity of purpose, for his high-minded interest in the welfare of all and for his rock-bedded integrity?

With these considerations before him, how can the rightly concerned citizen do other than look less at hollow generalities and more at direct questions; less at political parties and more at responsible persons; less at partisan machinery and more at men and measures.

"And I Sat Where They Sat"

BY CHARLES L. JESSUP

The following was given as an address, August 15, 1926, at the centennial anniversary of the establishment of Fairfield Monthly Meeting of Friends, near Friendswood, Indiana. It was at the request of many who heard it that it has been prepared and submitted for publication.—EDITOR.

THERE is much to be said pertaining to Fairfield Meeting and community covering the period of a hundred years, but that mostly belongs to a historical review which will be given later. This particular meeting having reached the one hundredth milestone, it is an appropriate time to inquire, where, and under what circumstances Quakerism started, how far we have come, and, at the present rate, how far we shall progress.

As a basis, or as a rallying point, I invite your attention to a portion of the 15th verse of the 3rd Chapter of Ezekiel, which reads: "Then I came to them of the captivity, that dwelt by the river Chebar, and I sat where they sat, and remained there among them seven days."

The celebration of a one hundredth anniversary is an event of more than ordinary significance. As I endeavor to review the past, consider the present and contemplate the future, a sense of solemn awe steals over me that I cannot put into words. The century just past has witnessed more material progress than the preceding four thousand years. One hundred years ago, the ground was being tilled, the grain was being harvested and the cloth was being woven by practically the same crude implements that had been in use since the days of Abraham; but the wooden plow, the hand loom, the reap hook and the flail had passed into history before most of this congregation reached their majority.

Inventive genius began to bear fruit in Whitney's cotton gin in 1794, and a few years later, amid the jeers of a doubting public, Fulton propelled a boat by steam on the Hudson, and in 1818 the Savannah, the first steamship to cross the ocean, made the voyage from Savannah, Georgia, to Liverpool in twenty-eight days, carrying a book on board that proved that such a thing could not be done. Transatlantic sailing at that time, consumed from six to nine weeks, but now our ocean greyhounds make it in four days and a half; our airplanes in a few hours; and we converse across as face to face. Then followed McCormick with his reaper, 1831, John Deere with his steel plow, 1837, Morse's telegraph, Baltimore to Washington May 24, 1844; Howe's Sewing Machine, and the discovery of ether as an anæsthetic, 1846; the Atlantic cable, 1866; the wonderful discoveries of Pasteur establishing the germ theory of disease and the use of antitoxines, 1875; Alexander Graham Bell

and the telephone, 1876 (over 17,000,000 now in use); Edison with his phonograph, electric light and other devices ad infinitum.

Then came our first electric railroad at Baltimore, 1885; Marconi with his wireless, 1897; the Wright Brothers and the airplane, 1903-1908, and notwithstanding the automobile has come in the last generation, we now have nearly twenty million in the United States, are building four million per year, and with the present supply manage to kill about twenty-five thousand people every twelve months. And last, but not least, radio has opened up to us the music of the spheres, and a babel of voices and complexity of wave lengths that even Herbert Hoover cannot control.

The first railroad in the United States was begun just one hundred years ago near Quincy, Mass., to carry granite from a quarry to the river, and four miles were completed in 1827. The same year nine miles of railroad were built in the Lehigh mining district in Pennsylvania. There were less than twenty miles of railroad in the United States January 1st, 1829. (Now over 300,000 miles). The Baltimore & Ohio Railroad, the first one intended for passenger service, was begun July 4th, 1828. The first railroad in Indiana, from Indianapolis to Madison, was completed in 1847.

When this Meeting was established, Indianapolis was a village of six hundred people; Chicago was not organized until seven years later, and in 1837 negotiated a treaty for land thereabout with seven thousand Potawatomie Indians. There are two cities in our country today that have a combined population equal to that of the entire nation one hundred years ago. The century that we have met here to commemorate has seen the corduroy road supplanted by the concrete highway; the ox cart by the automobile; the tallow candle by the electric light; the log cabin by the palace; all of which leads us to ask how does the type of men we are producing today compare with the pioneers who planted the principles of Quakerism on this frontier one hundred years ago. Are moral rectitude and spiritual attainments keeping pace with material progress?

"Then I came to them of the captivity that dwelt by the river Chebar, and I sat where they sat, and remained there among them seven days."

Israel had not fully lived up to their privileges, and in consequence were captives in a foreign land. They needed counsel. Ezekiel was sent to them to talk matters over. Without doing violence to this text, it can be read, "And I sat down and talked with them and stayed with them until we understood each other." I am proceeding on the assumption that the time has come in the history of American Quakerism, when it would be well to sit down

and talk matters over and remain seated until a better understanding is had. This would be a good plan, not only for individuals, but for communities and nations. If this method were followed, how many less bloody noses there would be in the world; how many divisions in the church could be avoided; and this method as between nations would eliminate war.

Let us briefly consider general conditions. High authorities on crime in our country assert that the United States is the most lawless nation on earth, and give the figures to prove it. Homicides in the United States in proportion to the population, are twice that of Italy, nine times that of England and Wales, eighteen times that of Scotland, twenty-four times that of Holland, thirty-six times that of Switzerland, and on the increase. Robbery in Chicago is one hundred times more prevalent than in London and there is one divorce for every seven marriages in the United States of America. William Penn, the pious Quaker and broad-minded statesman, founded the great State of Pennsylvania and laid its keel deep in the runways of righteous civil government, but twentieth century politics in the City of Brotherly Love and its environs, has become so debauched and debauching, that seats in the United States Senate are bartered for prices that would almost shame a Nero.

Some authorities in our country believe society is breaking down. I am inclined to the belief that if the church of Jesus Christ will do her duty, a wreck can be averted. Herein lies a real opportunity for Friends. Will they meet the issue?

During the 19th century church membership in this country gained on the population, but during the first decade of the present century it was an even break, and during the second census period, population outstripped church gains over one million souls per annum. According to late figures from the bureau of information at Washington, the present rate of increase in population is 1,930,000 each year, while, including Catholics, Jews, Mormons and everybody else that claims to be religious, the increase in church membership does not exceed 800,000.

Dr. H. K. Carroll, who for years has compiled church statistics for the government, in his recent annual report lists seventeen of what he considers the leading denominations, showing their relative strength as between 1924 and 1925, and, sad to relate, Friends stand out prominently in that report as the only denomination credited with a net loss, which amounts to 549. Another item worthy of mention in that report is the statement that the largest gains occur in the denominations best organized. Is not this a good place to again suggest to Friends with their wide variety of forms of worship, that it might be a good thing to sit down and talk it over?

December 3rd, 1925, THE AMERICAN FRIEND carried an article by Murray S. Kenworthy under the title of "What is the Trouble?" which sadly laments the fact of a decline in Friends membership, and under date of January 7, 1926, the same paper by the same author admits, that, in 1925 there were eleven American Yearly Meetings that had fewer members than at some time in the previous ten years. For a long period Friends periodicals have furnished many evidences of plans curtailed for lack of funds, especially in the foreign field, and in one district this became so acute that the missionary, writing to the home land, added the laconic sentence, "But we must eat." In a recent issue of THE AMERICAN FRIEND, S. Edgar Nicholson paints the tragic story of ministers worn out in the service of the church, now denied the bare necessities of life because the fund set apart for their relief was depleted about one half.

The peculiar situation that seems to have involved our entire Society, has not left our schools exempt, and they, too, have had their ups and downs. For several months *The Friend* has carried a series of contributed articles that show plainly that our Philadelphia Friends are deeply puzzled as to what course to pursue in regard to the future of Westtown. Within memory so recent that it is yet painful, meetings in the limits of this Yearly Meeting (Western) have withdrawn from the general body. Oregon Yearly Meeting, just a few weeks ago, by a vote of 169 to 112, withdrew from the Five Years Meeting and reported less members than it had a year ago. I do not pretend to prophesy, but certainly it must

be agreed that 50-50 votes on matters of grave importance, affecting the future of the church, coupled with a declining membership, do not argue for longevity.

On the 4th of June, 1905, Indianapolis Meeting celebrated its 50th anniversary, and Albert J. Brown preached the sermon of the day. After he had recounted the past, as he neared the conclusion of his subject, he said, "It is with much hope and with some fears that I look out over the future of Quakerism." If that good man could come back and speak to us today, could he have less fears than he had then? I do not recite the foregoing with pleasure, but as an excuse for saying that I believe the time has come when Friends should sit down together and acquire a better understanding. The last generation has witnessed the birth of a number of so-called luncheon clubs. They are composed of the leading business men of the community and are known as the Rotarians, the Kiwanis, the Lions, the Progressives, the Livrite and others. The lines of business competition were becoming so tensely drawn, that it was conceived that if the business men of the community could get together once a week around a common board, talk matters over, get acquainted, understand each other, it would not only bring relief to the club member, but it would better fit him to serve his patrons. One of the cardinal tenets of Rotary is "Acquaintance, that we may understand."

One of the prominent business men of Monterrey Mexico, told me the other day that he wished he could send five hundred boys and girls from his country to the United States to school, and have the same number from the States take some schooling in Mexico. "Then," said he, "we would get better acquainted and get along better." Just another way of expressing, "And I sat where they sat."

George Fox, the founder of the people afterwards known as Quakers, was born in a humble but respectable home in July, 1624, and began his public ministry at the age of twenty-three years, in 1647. To appreciate him and his work, it is necessary to consider briefly the political and ecclesiastical conditions of his time. He came into prominence at one of the most stormy periods in English history. For a hundred years, or since the days of Henry the Eighth, a life and death struggle had been on between the friends and foes of papal authority. Luther and Calvin and Knox, though they were from Germany and France and Scotland, and had passed to the great beyond, had kindled a fire in England that could not be put out. Opposition to the Pope developed into what was known as the Puritan Revolution, which covered more than half of the 17th Century and was at its height when George Fox began to preach. Opposition to the Romanists had already divided itself into several denominations, all of which were contending among themselves as well as with the parent church. Dr. David Gregg says, "The Quakers arose in an age of dogmas and creeds and persecutions and reforms and religious revolutions and quarreling ecclesiastics. They took their place among the ranks of reformers and were the most advanced of all."

George Bancroft, the historian, said, "The rise of Quakers was one of the most remarkable events in the history of man." George Fox had been preaching only two years when England beheaded her king. His early ministry was co-incidental with the stormy days of the reign of Cromwell, which were followed by the restoration of Charles II, and its almost unparalleled scourge of persecution. When Fox began his work, England needed a spiritual reformation as badly as Germany needed it when Martin Luther, one hundred thirty years before nailed his ninety-five theses to the door of the old church in Wittenberg. England was still enveloped in spiritual darkness. For three long years George Fox wandered up and down the hills and dales of England searching for some one who could prescribe relief for a troubled conscience. The highest type of advice, he secured from the parish priests was, to join the army, to take physic, to chew tobacco or to get married. Under most circumstances the last prescription would be good advice to a young man of twenty-three, but that was not what George Fox needed at the time. He searched on until he heard a voice from Heaven say, "There is one, even Christ Jesus, that can speak to thy condition."

Quakerism was moulded in the crucible of a soul's yearning to

know the truth, and was burnished in one of the hottest fires of persecution that Satan ever kindled. The 17th Century was a heroic age in England. Ordinary men got no chance to chisel their names on the temple of fame. The tools were being used by such characters as Shakespeare, Bacon, Milton, and Cromwell. It was largely an age of force and coercion. Was it possible for a man preaching doctrines at variance with the entire ecclesiastical regime, supported by no earthly power, offering no resistance to persecution, to appear at a time like this and so compel himself to public attention as to make converts by the thousands, among them some of the most reputable citizens of the realm, and to insist on methods of procedure that ultimately brought great reforms in the prisons and the courts and the churches of England? Yes; for George Fox did this very thing! If he could speak to us today, he would correct my statement by saying, as he often did, "I am nothing; Christ is all." His mother wit was keen, and, although he was a past master at repartee, he did not win his way by force of argument so much as by his appeal "to the witness of God in the soul."

Robert Barclay, the polished scholar and an early convert, telling how he was attracted to this new faith, says, "Not by strength of argument or by a particular disquisition of each doctrine and convincement of my understanding thereby, came I to receive and bear witness to the truth, but by being secretly reached by this life. For when I came into the silent assemblies of God's people, I felt a secret power among them which touched my heart."

As was true of the *great* Teacher, many of the common people heard him gladly; and it is also worthy of note that among his converts we find such men as Robert Barclay, whose learning made him a match for the scholars of Europe; Thomas Ellwood, the warm friend of Milton, the man who corrected the manuscript of *Paradise Lost* and suggested the writing of *Paradise Regained*; William Penn, the son of an English admiral, expectant heir to a lordship, handsome, athletic, big both in build and accomplishments, educated at Oxford and Paris, spoke five languages fluently, a favorite not only at the Court of England, but at the Court of Louis XIV of France. The experience of William Penn in giving up what he did for the sake of a spiritual religion is comparable only to that of Moses when he turned his back upon the Court of Egypt.

And at a later day we find inscribed upon the English Quaker Escutcheon such names as Joseph John Gurney, friend and co-worker with Clarkson, Wilberforce, and Sir Fowell Buxton, and his sister Elizabeth Fry, the Angel of Newgate, and John Bright, the Corn Law Statesman of England.

There was such power in the gospel and such activity in spreading it, by Fox and his associates, that seven years after Fox began to preach, sixty ministers were proclaiming the truth throughout England, Scotland and Ireland, and two years later (1656) Quaker missionaries landed in Massachusetts, and four years later, or about thirteen years after Fox began to preach, Quaker literature mentions the fact that France, Switzerland, Norway, Germany, Italy, Turkey, Jerusalem, Barbados, Bermuda, Jamaica, Newfoundland and the English colonies of America had all been visited by Friends.

On May 31st, 1792, William Carey preached his famous sermon at Nottingham, which has fixed that date as the birthday of modern missions. But one hundred thirty years before that, Friends missionaries had visited four continents and many of the islands of the sea. But at that time, conditions both at home and abroad could not support them in a foreign field; they returned; eventually the Society paid more attention to dress and address; the enforcement of discipline, and seeing that nobody got married out of meeting; and naturally became non-evangelistic and non-missionary.

We must not fail to note some of the cardinal tenets of these early Friends. Prominent among them was the dis-use of the ordinances of Baptism and the Supper. They believed first, that there was no command for their continuance, and second, that as the spiritual baptism and spiritual communion were essential, there was no need for the outward sign. From that day to this, Protestantism has been slowly coming more and more to that view. Harry Emerson Fosdick recently announced that he would not make baptism a basis of church membership.

Early Friends believed women were called to preach, the same as men; they have always been so regarded by the Society, and we have lived to see women ordained in some of the leading denominations of our time.

Fox early preached temperance, advising bar keepers "to not give folks more drink than would do them good." He plead for justice in the courts and opposed oaths, and, as a result, the affirmation is recognized in the courts of both England and America. He lifted his voice in behalf of fair treatment of servants, and recommended schools for both boys and girls, "to teach them whatever was civil and useful in creation." He proclaimed the wickedness of all war, advocating the principles of peace, and today practically all Christendom subscribes to that doctrine.

In prison reform, early Friends were active, Elizabeth Fry and her work at Newgate attracting world-wide attention. In his "England under the Stuarts," Trevelyan says, "Fox was the first who raised his voice against the evils of West Indian slavery." In this country Friends at Germantown, Pennsylvania, were the first religious body in America to protest (1688) against the holding of slaves. They, together with the rest of Philadelphia Yearly Meeting, preached this gospel so effectively, that by 1799 every slaveholding Quaker in America was forced to free his slaves or leave the church; and they never let up until Lincoln in his immortal proclamation said, "Upon this act, sincerely believed to be an act of justice, warranted by the constitution upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God."

It would seem that the gospel preached by early Friends ought not to engender strife, however, the persecution visited upon them during the first fifty years of their history has few equals in the annals of time. Their modest and peace-loving leader was stoned, wounded, arrested, almost times without number, and was imprisoned oftentimes for months, in many of the famous old jails from the south to the north of England. The suffering endured on account of the congested and unsanitary condition of these vile dungeons is paralleled only in the story of the inquisition.

(To be continued.)

The Gray Old Years

The Gray Old Years are sure to come,
And their dread brings fear and a feeling numb,
When we reckon the years and their growing sum;
Old age should free, near the end of the way,
To feel no worry and have no care,
With enough to eat and something to wear,
And a place to stay at the end of the day.

But, I want no pile of hoarded gold,
Nor, in my hands, the title hold
Of houses and lands and things that mold,
If their price is peace and a conscience sold;
And I want no fame, and I want no wealth,
If they come for the price of my soul's good health;
I would rather Old Years be lean and thin,
Than rich with things with the taint of sin.

I have no great desire to set the world on fire,
To blaze a path of glory, or write a brilliant story;
Only transparent for Him to see,
And never to lose the respect of me;
For without God's favor and that of my own,
All things worth while from my life have flown.

Everett, Washington.

FREDERIC E. CARTER.

No expression of the human spirit is quite so fine as the commendation of good work while success is still in the distance.

—WILLIAM FEATHER.

Sketches of Mud Eater's Village

BY DOROTHY S. PITMAN

Since the days of Asa and Emeline Tuttle, Jeremiah Hubbard and Thomas Stanley, dating back to 1870, many Friends have lived and worked among the Indians of Ottawa County, Oklahoma, sharing their joys and sorrows, teaching and preaching the Good News of the Jesus Way. The earlier missionary work, which resulted in the setting up of Grand River Monthly Meeting in 1882, was very fruitful among the several tribes in Ottawa County. Scarfaced Charley, Steamboat Frank, John and Lucy Winney, and other Indians of our grandfathers' days, became ministers and elders in Friends Meetings composed of Modocs, Senecas, Ottawas and Wyandottes. These tribes and others were deeply stirred and turned to Christianity in considerable numbers.

With the later inrush of unprincipled white settlers however, and complexities of modern life, the Indians withdrew into the woods and hills, Friends became busy about other things and the missionaries' influence was sadly overshadowed by that of scheming traders and outlaws, many of whom were fugitives from justice in neighboring states. After their older leaders had passed on, the Indian congregations became discouraged, and dwindled rapidly. Often they were embittered by exploitation at the hands of white men, including professing Christians. The lonely Friends missionaries, still stationed among them, seemed almost as much forgotten by Friends "back east" as the Indians themselves. Some found it necessary to resign. Ignorance, injustice and immorality flourished on every hand, and Christian love on which souls had fed, seemed almost choked out of life by the spiritual famine which spread gloomily over the County.

Such was the condition prevailing in northeastern Oklahoma in 1921 when Friends awoke once more to their obligations to their Red Brothers and by increased support, made it possible for Westine Lietzman, a young Friend with training and experience, to accept a call to fill the vacancy at our Wyandotte Mission. For two years during the past five year period, Lawrence and Amelia Lindley were also members of our staff of Friends workers in that County, and for a few months at two different times, Susie Meek Frazier, was located at Wyandotte. Westine Lietzman has continued her work in Ottawa County throughout the entire five years, located either at Wyandotte or Miami, and cooperating with all Friends workers in the County, including Harvey and Elizabeth Wallace, retired missionaries now farming on land formerly belonging to Friends Seneca Mission. In response to her leadership, and that of her co-workers, very interesting changes are taking place, especially in the community

centering in Wyandotte. Hope and faith are returning and a new spirit of determination to build community life in accordance with Christian principles is making itself felt. The Christian teaching of Indian boys and girls in the Government Indian School at Wyandotte which has always been under Friends leadership, has also received fresh impetus and is bearing hopeful fruit, particularly through the program of week-day religious instruction which Westine Lietzman has initiated there.

A YOUNG FRIENDS MOVEMENT

It is interesting to note that throughout the entire five year period, this revival of real evangelism in Ottawa County has been brought about by young Friends. Westine Lietzman, Lawrence and Amelia Lindley, and Susie Meek Frazier are all young Friends, and incidentally, all recent graduates of Earlham College. The Ottawa County revival is distinctly a young Friends movement in behalf of Indian Missions. Young Friends have faced the County's problems, prayed over its needs, renewed with young Indians of today the friendships of earlier generations, and joyfully revealed Jesus Christ afresh to both red men and white in that corner of Oklahoma.

In October 1925, another Young Friend, Dorothy S. Pitman of New England Yearly Meeting, joined Westine Lietzman at the Wyandotte Mission and has already made a very valuable contribution to every phase of our Ottawa County work. We are indebted to Dorothy Pitman's facile pen for the following vivid sketches of life as she found it in and near Wyandotte.

The village is built on land once owned by an old Indian named Mud Eater, who is still remembered by some Friends living today, and who for a number of years after the country was settled, kept a store in the town. He is said to have had an ugly face, but neither the origin of his name or his lack of physical beauty can have been half so ugly or repellent as the character of the white man's civilization which for many years has held back Wyandotte and the Indians of Ottawa County from Christian growth, and has forced upon them such moral and spiritual degradation that people will scarcely believe it when reported. We have been compelled to expurgate these sketches liberally before they were printable in these columns since many facts which are on record and which are the talk of the town in Wyandotte cannot be published. As you read, however, of the work which is being done in that community through our Mission and by our missionaries, its value can be better estimated by its contrast with community standards of life and morals. As boys and girls go out from our Mission Bible School

and through almost every activity of their daily lives, they are constantly surrounded by open and shameless immorality, gambling, ignorance and low ideals or absence or ideals of any kind. Against such degradation young Friends are battling in Ottawa County today with a determination that Indian young people and white young people alike shall have a chance to discover God in Wyandotte, and grow together into his light and life.

In these sketches, Dorothy Pitman tells us of some of the ways in which this is being done.

R. M. S.

THE MISSIONARY GOES A-VISITING

"Well, what have you come for now? You folks never visit me except when you want something."

Imagine how disconcerting such a greeting would be to one on her first visit to an old Indian woman. After receiving assurance that it was merely a friendly call, she invited us to enter. An unmistakable odor of tobacco greeted us and we caught a glimpse of a much used corn-cob pipe.

The house was not a model of beauty or taste in furnishing, but it was clean, a virtue not to be lightly held in Mud Eater's village. Small, slight, with snapping black eyes looking out of a brown and wrinkled face, Mrs. Clearwater is a picture of that energetic old age which keeps many youthful qualities.

Her conversation is decisive, even peppery, and to the point (as one might suspect from the salutation). In this respect, she is quite unlike many of the older Indians who sit long in silence before bringing forth the subject to be discussed. She is justly proud of her full-blood ancestry and her ability to speak the language of her tribe, but regrets that there are so few Indians with whom she can converse.

Although she is a Friend, she never comes to Meeting, partly because of the long distance to be traveled and partly, perhaps, because she feels so keenly the difference between the old and new generations and has no desire to be an object of sympathy, pity, or amusement.

For all her abrupt ways of speech and action, she is really a good hearted soul, appreciative of any kindness, willing to give money to the Meeting or bring vegetable offerings to the parsonage, and her rare visits are always events indeed.

MEMORIES OF JEREMIAH HUBBARD

Among our members is a pretty, brown-eyed, black-haired little woman who inherited her features and smooth dark skin from her full-blood Indian grandmother who lives with her. The grandmother speaks little English but likes to tell of Jerry Hubbard and his visits to her home, for the old missionary was well beloved by the Indians. Mrs. J. represents the third generation of Christians and Friends. Although her husband is indifferent to church affairs and she has three little children to demand her attention, she finds

time to perform uncomplainingly what church duties fall to her lot. Her children (who, by the way, show almost no Indian blood) come to Sunday School and sometimes Josephine herself, comes bringing her little six-months old daughter.

Not to confine these introductions to our own denomination, let me make you acquainted with Mrs. Eagle, the white wife of a part-Indian man openly reputed to be a scoundrel. She is an educated, refined woman, sensitive and a deep-thinker. She seems to put implicit trust in her husband though he has humiliated her unpardonably before the whole town.

She is active in her church but, having a vision beyond the narrow horizon of her fellow workers, and a more earnest desire for spiritual enlightenment, she is unsatisfied and hampered. She listens to the repetitious sermons, so lacking in mental stimulus, and finds little to help. It is a question of how long her slight body can endure the physical, mental, and spiritual strain under which it is now laboring, for her determination and persistence will keep her fighting for advancement in spite of all obstacles.

BUILDING FOR TOMORROW

In our little meetinghouse the Sabbath School is one of the most important gatherings of the week. Formerly, the missionary was expected to be superintendent, teacher, and general manager but today the officers and teachers come from the congregation and are willing to undertake new responsibilities whenever called upon. Our superintendent doesn't even wait for that, he has new ideas of his own and is developing initiative which is good to see.

The offices of secretary and librarian are filled by two faithful girls from the senior girls' class, who do their work quietly and efficiently. The secretary is an Indian girl, the librarian a white girl who, we expect, will soon join our Meeting. Her mother is teacher of the primary class, her sister-in-law (wife of the superintendent) has the beginners. Two brothers have the junior boys and the senior boys; the junior girls have for a teacher a young mother who walks about a mile to meeting, bringing her little daughter.

The regular attendance of many of the scholars can be traced in a large degree to the faithfulness of the teachers who seldom miss a Sunday. There is, however, also another reason. We have been using the cross and crown system of pins, which certainly has interested the children beyond our expectation. From several mothers, we have heard how the children have coaxed them to wait until Sabbath School is over before they go visiting. One morning just as we were starting to the meetinghouse, a seven-year old boy telephoned to us. With tears in his voice, he informed us that he couldn't come to Sunday School because they were going to visit his grandpa and his daddy wouldn't wait until after Sunday School.

Our pianist has added much to the enjoyment of our meetings for she plays both for school and meeting. She is a part Indian girl of high school age who takes lessons from an Indian woman who has done a great deal for this community by training girls in playing hymns as well as their usual lessons. She too, is a member of our Meeting.

In close connection with this phase of the work, is our Junior Meeting which takes place every Wednesday afternoon at three o'clock. Our object in this is to help the children to learn how to keep quiet and behave properly in the Sunday meetings, also to learn new songs and become familiar with the Bible and their quarterlies. After the first two meetings, there was a noticeable improvement. Our program consists in hearing the memory work which is being done to earn Bibles, (not one had a Bible of his own!), having some quiet games, learning a hymn, quiet time and prayer, familiar hymns, review of last week's story and a new story. Sometimes several children are selected to pick and distribute flowers to the sick and shut-ins.

It is surprising to find how quickly they respond, how readily they enter into the spirit of the occasion; how very quietly they sit during the silent time; for many of these children have not learned obedience at home nor reverence for anything.

This mid-week Junior Meeting has in a small way taken the place of our usual Daily Vacation Bible School this summer (1926), which it was impossible to hold, much to everyone's disappointment.

Another phase of our work with young people is new this year, an experiment which has proved very successful—the camp conferences. The first took place the first week in June at the Kickapoo Mission. This was for Indian girls. Two of my senior girls went, our secretary and her inseparable pal. They proved to be good mixers and were fast friends with the girls from other stations in a short time. The boys' camp came the third week in June; two promising leaders from the Indian School Boys' Club went—two of our boys' quartette. I wish there were room to tell of these camps in detail! There was much of interest in each one, from the rising bell and setting-up exercises through "K.P." duty, assembly, Bible study hour, handcraft, rest period, recreation, devotions, and good nights to the final call, taps.

Our work with the young people does not take all our time though it occupies a large place in our hearts; there is also visiting done in this community, aiding those who lack clothing, helping those who are ill, advising, receiving callers, having socials and other activities connected with pastoral duties. Our new car has made it possible for us to take to Miami or other places, several Indian women who have called upon us for aid at various times. At these times, we are sincerely

PURCHASE MEETINGHOUSE

Overlooking Rye Lake, on Purchase Street, so named from the purchase of land which John Harrison made in 1695, in the town which bears this pioneer's name, stands the meetinghouse of the people called Quakers.

A large meetinghouse was built here in 1727, "in the Rye woods." Meetings had been established at Westchester and Mamaroneck forty years earlier, but the Friends had only recently cleared and settled this region. The house was strongly framed, and might have endured several centuries, but the natural enemy of wooden structures consumed it in connection with a seemingly innocent grass fire in 1919. In its two centuries of service it had sheltered week after week the band of worshipers who sought to live by the spirit. It had also served other uses.

In the golden-russet October of 1776 there was a battle, "with confused noise and garments rolled in blood," at White Plains, with its aftermath of wounded British, who were brought here for emergency hospital service. For two months the house was so occupied, while the Chappaqua meetinghouse, ten miles away, was similarly used for Continental soldiers. Again, in the autumn of 1778 the house was filled with sick soldiers, far from their native land. There is no record, but it is probable that the Quakers here helped nurse the sick British, and that those at Chappaqua helped care for the wounded Continentals. It was a way they had.

The present house is on the site of the old one, and of nearly the same size and form.

After the lamentable Separation of 1828 the Orthodox branch built, in the same yard, the very good Colonial meetinghouse which now stands unused, as all Quakers in the vicinity worship together in the new house. There they welcome the stranger, the wayfarer or the church-weary neighbor, to sit with them in the fruitful silence, out of which may come prayer or praise or exhortation, and inward peace.

JOHN COX, JR.

Chappaqua, N. Y.

grateful for the extra room which "Iddo"* affords that "Betty," the old car, did not have. As we have said so many times, being a missionary in Mud Eater's village is never monotonous. Nearly every day brings new experiences and added blessing.

(To be continued)

Geologists tell us that there are certain crystals that can only come to their perfect form through a season of great stillness. Similarly it is quite certain that periods of such absolute rest in God are essential to the perfect spiritual and moral health of the soul. It is in the moments of adoration that God's power distills upon the soul.—A. D. BELDEN.

*Name of the new car.

Kansas Yearly Meeting

The fifty-fourth session of Kansas Yearly Meeting, held October 12 to 17, is a pleasant memory. At the concluding session, Edmund Stanley, the Clerk, declared that it had been marked by a degree of unity, harmony, sympathy and reverence seldom exceeded by any previous assembly.

Several ministers, missionaries and other workers from other states were in attendance during most or all of the meetings, their council and teaching being very helpful. Among these were H. Elmer Pemberton, of Wilmington; Linton Real, of New York; Minnie Bassett and Nellie Thomas of Baltimore; J. Arthur Wollam and Rachel Lockwood, California; Charles O. Whitely of Iowa, Alsina Andrews, recently returned missionary from Jamaica, and Charles Emminger and wife, of Ohio.

Edmund Stanley for the thirty-ninth consecutive year, was chosen Presiding Clerk of the Yearly Meeting. The other clerks re-elected were, Bertha Stubbs Sumpter, Reading Clerk; Vida Pribbenow, Recording Clerk; Clara U. Foulke, Assistant Recording Clerk and Harold Selleck, Announcing Clerk.

For the first time in the history of Kansas Yearly Meeting, letters of greeting and fellowship were read from the Friends of Japan, Vienna and Germany. The reading of these epistles created a marked feeling of sympathy in the hearts of all who heard them, and the epistolary committee prepared suitable letters in response.

A noticeable increase in activities among the young people and in religious education was shown in the reports on the state of society*which were read the second day of the session. The adults, however, did not make so good a showing, as the reports indicated lax attendance at business and prayer meetings and indicated that family worship and tithing are not observed as generally as they should be.

Dr. W. O. Mendenhall, president of Friends University, presented the claims of that institution for the consideration of the Yearly Meeting, which at a later session increased its annual contribution to the school. Dr. Mendenhall said that the resources of the school, including buildings and grounds aggregate \$700,000, with a debt of less than \$3,000. Also that the school has been conducted within its income the past three years, with but a small deficit the two years previous. The time has come, however, when there must be a large increase in the endowment of the school if it is to retain its standing in the North Central Association. This money must be raised by next March and Kansas Friends are becoming much concerned over the matter.

M. Chalkley Hill and W. S. Hadley were chosen trustees of the Yearly Meeting; the former to succeed himself and the latter to succeed W. H. Pickrell, deceased.

Neita R. Kenworthy, field superintendent of religious educational work of Kansas Yearly Meeting, gave a very encouraging report of the work done during the past year, although she complained that some of the Quarterly Meeting superintendents had failed to make their reports to her. This report indicated that there is an increasing interest in week-day religious education and in vacation Bible schools.

Charles O. Whitely, in his address on religious education, defined it as "the correlation and amplification of all the activities of the church which tend to discover and develop the physical, mental, social or spiritual resources of every individual and fit him for useful and righteous living in the home, the church and the state." He said that mass evangelism is indispensable, but that without an increasing interest in religious education the church is due to lose members rather than to gain them. "What we need is to tie up to the church every boy and girl who has been awakened to a realization of God's love, and this is best done by the practical operation of present day religious education," said the speaker. "The church in the past has failed decidedly in putting on a program that will do this and that will go farther and pick up a street urchin who has within him the potential elements of a man and make a man of him. We have been dissipating the most sacred trust God has ever given us, our children. But we are waking up to our responsibility in this particular and religious education is the evangelism that is now saving our boys and girls."

Ten ministers have been recorded by various monthly meetings in Kansas Yearly Meeting the past year. They are, J. Vernon Bowman of Pond Creek, Okla.; Louise V. Phillips, Creighton, Neb.; Cora L. Gregory, Plains, Kans.; Robert Eugene Doughettee, Campo, Colo.; William C. Hartnett, Haviland, Kans.; Versa Harvey, Stafford, Kans.; Roscoe H. Jordan, Mt. Ayr, Kans.; John Watson, Coyle, Okla.; F. Philip Frazier, McCloud, Okla.; and Eugene Cundiff, Stanwood, Kans. Five of these newly recorded ministers attended the Yearly Meeting and were given an introduction by M. F. Swafford, Yearly Meeting Superintendent. Charles T. Moore spoke words of commendation and instruction to them following their introduction to the meeting.

M. F. Swafford was again chosen General Superintendent for the coming year, following his very interesting annual report. He has been very active among other things in his advocacy of the budget system for all the meetings, and this plan was finally adopted by the Yearly Meeting as the best way to raise needed funds.

Concerning the work of the pastors of the Yearly Meeting, the superintendent said that in the main it has been very satisfactory during the past year, but that there

are some ministers serving as pastors who evidently feel that they have done their whole duty when they have told their audiences how bad the world is and how far the church is falling short of her mission. This pessimistic view, he said, has a tendency to discourage rather than inspire and quicken for service. Concerning the membership, the superintendent declared that there has been a woeful lack of church loyalty as indicated by both Sabbath school and church attendance, that "the church can never adequately care for her task until the kingdom of Jesus Christ has first place in the lives of her members."

Members of the University Board, reported by the nominating committee and approved by the meeting are, Daniel W. Binford, Jesse Gidley, Luther Dillon, Claude C. Stanley, John M. Newlin, and Carl D. Byrd.

The following delegates were chosen to attend the coming Five Years Meeting: Dr. W. O. Mendenhall, W. S. Hadley, Edmund Stanley, George C. Wise, Ralph E. Jackson, Lela Gordon, Estelle Garrison, Carl D. Byrd, M. F. Swafford, Elmer Jones, Guy Harvey, Mary S. Harvey, Fred R. Newkirk, W. A. Woodward, Clarence Griffiths and J. Perry Hadley. The alternates chosen were, Anna Hiatt Hill, Coy Morgan, Melvin E. Hoskins, Edwin P. Haworth, Elsie R. Marvin, Blanche J. Kemp, A. J. Bales, Mary Sibbitt, Arthur J. Haworth, Pearl Hays, Everett Craven, Philip Frazier, Oliver J. Kelly, Bertha Bales, George Bond and Lance B. Brady.

The various activities of the church, including temperance and law enforcement, benevolences, missions, stewardship, Indian work, book supply, Christian Endeavor and general education, were each given due consideration during the Yearly Meeting and their presentation was encouraging.

The meeting was fortunate in its choice of a man for the Bible expository work at the close of each morning session. Dr. J. H. Langenwaller, of the university Bible department, presented the Bible to the audiences in a way that all were instructed and edified as they have seldom been at any previous Yearly Meeting.

Despite the fact that part of the territory included in Kansas Yearly Meeting has suffered from drouth and consequent short crops this year and the added fact that roads were bad in some parts, the attendance at the Yearly Meeting was about as large as usual. All the sessions of the Yearly Meeting were held in the spacious and beautiful new building just completed by University Friends Church and dedicated on Sunday, October 10.

J. Arthur Wollam, Nellie Bassett and H. Elmer Pemberton brought the messages on Sunday, the last day of the session, and all of them stirred the meeting as it has not often been moved. H. Elmer Pemberton's messages of evangelism nearly every night during the week, were impressive and satisfactory.

ORMAN C. EMERY.

Interracial Section of American Friends Service Committee

The average Friend, we think, knows in a general way of the Goodwill Centers in Europe and the work which the Foreign Service Section encourages through them. The program of the Peace Section calls particularly this winter for study groups in Meetings, Colleges and Communities to use some of the discussion pamphlets prepared by the Service Committee dealing with Military Training, War and the Press, Missions and War, etc. But what is the Interracial Section planning? How can it best encourage Friends to remember the heritage of this Society? Friends played an extremely important part in the anti-slavery movement. Our grandparents zealously worked for the freedom of the Negro, for his educational and economic advancement. He needs our Friendly interest and help just as much, if not more, today. How far are we willing to carry this interest, and how deeply does our heritage challenge us?

The Interracial Section recently sent a letter to a number of Quaker business men in Philadelphia calling their attention to the Negro in Industry Week from October 11 to 18, promoted by the Armstrong Association in that city. The question of the Negro in Industry demands the careful attention of all Friends who are employers. We want to give the main idea wide circulation, and are therefore having the letter published in the Friends papers. The letter which we sent is as follows:

"The American Friends Service Committee is greatly interested in a program which the Armstrong Association is promoting among the employers of Philadelphia. Are you aware that because of the recent restrictions of European immigration, employers in many sections of the country are employing Negroes in skilled and semi-skilled occupations which were not available to them before? One-third of the employees in the steel industry in Pittsburgh District are Negroes; 15,000 of the 40,000 employees of the food packing firms of Chicago are Negroes; 40,000 Negroes are employed in the automobile industries of Detroit; there are 75 colored motormen employed by the Detroit street railways; and Boston has recently placed a Negro conductor in its street railway service.

"Many of these employers have testified that the Negro is a more efficient laborer and can be taught to become a better mechanic than members of those races which now make up the bulk of immigration from Europe. Because there is a larger reservoir of foreign born labor on the Atlantic Seacoast, we probably have not felt the shortage of man power as early as Western employers, but we will need Negro labor eventually.

"The Armstrong Association is conduct-

ing a 'Negro in Industry Week' from October 11 to 18. The purpose of this week is to acquaint the employers of Philadelphia with the capabilities of this labor supply which is available right at their doors today. The Armstrong Association has been interviewing and classifying Negro mechanics, clerical workers and the like for some time. Many of these people have been trained in southern technical schools through money supplied by Philadelphia persons like yourself. Shall we not give employment to these people whom we have helped to educate?

"Remember that what the Negro is asking for through us now is 'not charity but opportunity.' Shall we not encourage him in an effort to help himself? Please communicate with the American Friends Service Committee, or directly with the Armstrong Association of Philadelphia, enabling them if possible to place at least one Negro with your firm."

Mention has been made before of the Interracial Loan Library at 20 South 12th Street. It has proved very popular—indeed, the requests for books have quite taxed the limited number on the shelves. A small sum has been appropriated to purchase additional copies of the most important books. Letters have been sent to Friends schools in and around Philadelphia calling attention to the books available here, and encouraging the schools to introduce a short interracial study course in connection with their History and Civics classes.

About 100 Friends in different sections of the United States replied to a letter from this office which asked them to state their views on the subject of segregation. The answers were interesting, almost entirely against segregation, but with very few Friends suggesting anything which can be done about it. One plan which may be worked out later is for a small conference to be held with a few leaders of the Negro and Quaker groups to give the matter deep study.

The Interracial Section feels that it can promote some very valuable interracial cooperation in communities by encouraging Friends to study the local field, and find out just what are the economic, social and recreational needs of the Negro. In some cases, particularly near Philadelphia, certain communities could be studied by representatives from the Armstrong Association who would report back to the Friends in those communities concerning the particular needs of the Negro. No doubt similar arrangements could be made for communities not far from Urban League Centers. Now here's a piece of work for some young people's group. Who will be the first to investigate such cooperation?

"All Colors," a study outline on Women's

Part in Race Relations, is an excellent little book for use by groups who want to get at the problems that lie below the surface of immediate situations. Although it has grown out of a number of such discussions among college girls, women in business, mothers and teachers, it can be adapted for use by any adult group. It is published by the Inquiry, in New York, and costs \$10 a dozen copies. The book can be secured through the Service Committee office.

A few days ago the Philadelphia papers, as certainly did most of the leading United States dailies, carried headlines about the lynching in Aiken, S. C., of three Negroes, a woman and two men, one of whom had been previously acquitted by a white jury. There's a large and long established Friends School for colored boys and girls at Aiken, S. C. Does an act of mob violence like that challenge our Quakerism? Does it make us wonder what John Woolman and Lucretia Mott would have done about it? This makes the 23rd person lynched this year,—an increase already of five over all of 1925. This increase is directly due to our United States Senate failing to pass the Dyer Anti-Lynching Bill last year. It passed the House, and while there was some possibility of its passing in the Senate, lynching decreased to a marked degree. But as soon as it failed there was an immediate increase.

The Interracial Section strongly urges all Friends who care anything about the value of American life to write each of their Senators asking them to take a definite public stand now against all lynching, to do it again if they have already taken such a stand, and urging one of them to sponsor a bill, similar to the old Dyer Bill, in the next session of Congress.

Of course, this Section is not concerned entirely with the Negro. The three Japanese students are here now, and hard at work in their colleges. Bringing them to this country as Ambassadors of Goodwill was part of the Interracial Section's program. But the Negro problem is so constantly before us that we cannot possibly overlook its importance in our program. We most earnestly desire your cooperation along the lines mentioned above, and not only that but suggestions from you as to other ways in which the Interracial Section can function most advantageously in this field.

THE WATER BRINGER

BY J. L. SPICER

In Ram Allah, Palestine, a caller will often bring a small jar of water, in much the same spirit as we take fruit or flowers when we make a friendly call.

"For love of thee, a jar of water cold I bring,
Fresh from the living spring."

"Thank thee dear heart, for a gift more pleasing,

I'm sure thou couldst not bring."

THE HOUR OF WORSHIP

To interpret Him aright is to love and adore

Conducted by JOHN R. WEBB

POINTED PROVERBS

BY NEWTON R. FRANKLIN

There are six things the Lord doth hate,
And hath revealed them in his Word;
Yea, seven, he doth abominate,
And in displeasure hath abhorred.

A proud look and a lying tongue;
And hands that shed innocent blood;
Yea, when the glory of war is sung,
It violates sacred brotherhood.

Vain imaginings of the heart;
Feet that to mischief swiftly run;
He surely will to these impart,
The wage for evil they have done.

A witness, false, that speaketh lies,
Or smothers truth for a reward;
And he that with a zeal, unwise,
Among his brethren sows discord.
Ithaca, N. Y.

THE DEVOTIONAL LIFE

BY RICHARD HAWORTH

SUFFICIENCY FROM GOD

I am Jehovah thy God,
Who brought thee up out of the land of
Egypt:

Open thy mouth wide, and I will fill it.
Ps. 81:10.

The righteous shall flourish like the palm-
tree:

He shall grow like a cedar in Lebanon.
They are planted in the house of Jehovah;
They shall flourish in the courts of our
God.

They shall still bring forth fruit in old age;
They shall be full of sap and green. Ps.
92:12-14.

The way of Jehovah is a stronghold to
the upright;

But it is a destruction to the workers of
iniquity. Prov. 10:29.

They that wait for Jehovah shall renew
their strength; they shall mount up with
wings as eagles; they shall run, and not be
weary; they shall walk, and not faint. Isa.
40:31.

For I will pour water upon him that is
thirsty, and streams upon the dry ground;
I will pour my Spirit upon thy seed, and
my blessing upon thine offspring. Isa. 44:3.

No weapon that is formed against thee
shall prosper; and every tongue that shall
rise against thee in judgment thou shalt
condemn. This is the heritage of the serv-
ants of Jehovah, and their righteousness
which is of me, saith Jehovah. Isa. 54:17.

And if thou draw out thy soul to the
hungry, and satisfy the afflicted soul: then
shall thy light rise in darkness, and thine
obscurity be as the noon day; and Jehovah
will guide thee continually, and satisfy thy

soul in dry places, and make strong thy
bones; and thou shalt be like a watered gar-
den, and like a spring of water, whose wa-
ters fail not. Isa. 58:10, 11.

Not that we are sufficient of ourselves, to
account anything as from ourselves, but our
sufficiency is from God. 2 Cor. 3:5.

THE GRACE OF GOD

And by the grace of God I am what I
am: and his grace which was bestowed upon
me was not found vain; but I labored more
abundantly than they all; yet not I, but the
grace of God which was with me. 1 Cor.
15:10.

And God is able to make all grace abound
unto you; that ye, having always all suffi-
ciency in everything, may abound unto every
good work. 2 Cor. 9:8.

And now I commend you to God, and to
the word of his grace, which is able to build
you up, and to give you the inheritance
among all them that are sanctified. Acts
20:32.

(For the weapons of our warfare are not
of the flesh, but mighty before God to the
casting down of strongholds). 2 Cor. 10:4.

Being confident of this very thing, that he
who began a good work in you will perfect
it unto the day of Jesus Christ. Phil. 1:6.

For it is God who worketh in you both to
will and to work, for his good pleasure.
Phil. 2:13.

And the peace of God, which passeth all
understanding, shall guard your hearts and
your thoughts in Christ Jesus.... And my
God shall supply every need of yours accord-
ing to his riches in glory in Christ Jesus.
Phil. 4:7, 19.

Strengthened with all power, according to
the might of his glory, unto all patience and
longsuffering with joy; giving thanks unto
the Father, who made us meet to be par-
takers of the inheritance of the saints in
light. Col. 1:11, 12.

Every good gift and every perfect gift is
from above, coming down from the Father
of lights, with whom can be no variation,
neither shadow that is cast by turning.
Jas. 1:17.

Who by the power of God are guarded
through faith unto a salvation ready to be
revealed in the last time. 1 Pet. 1:5.

But lay up for yourselves treasures in
heaven, where neither moth nor rust doth
consume, and where thieves do not break
through nor steal. Matt. 6:20.

ETERNAL LIFE

Jesus said, Verily I say unto you, There
is no man that hath left house, or brethren,
or sisters, or mother, or father, or children,
or lands, for my sake, and for the gospel's
sake, but he shall receive a hundredfold now
in this time, houses, and brethren, and sis-

ters, and mothers, and children, and lands,
with persecutions; and in the world to come
eternal life. Mk. 10:29, 30.

And I give unto them eternal life; and
they shall never perish, and no one shall
snatch them out of my hand. John 10:28.

In my Father's house are many mansions;
if it were not so, I would have told you;
for I go to prepare a place for you. And if
I go and prepare a place for you, I come
again, and will receive you unto myself;
that where I am, there ye may be also.

For we know that if the earthly house of
our tabernacle be dissolved, we have a build-
ing from God, a house not made with hands,
eternal, in the heavens. 2 Cor. 5:1.

For thus shall be richly supplied unto you
the entrance into the eternal kingdom of our
Lord and Saviour Jesus Christ. 2 Pet. 1:11.

And I heard a great voice out of the
throne saying, Behold, the tabernacle of
God is with men, and he shall dwell with
them, and they shall be his peoples, and God
himself shall be with them, and be their
God: and he shall wipe away every tear
from their eyes; and death shall be no more;
neither shall there be mourning, nor crying,
nor pain, any more: the first things are
passed away. Rev. 21:3, 4.

And they shall see his face; and his name
shall be on their foreheads. And there shall
be night no more; and they need no light
of lamp, neither light of sun; for the Lord
shall give them light: and they shall reign
for ever and ever. Rev. 22:4, 5.

Sunnyside, California.

THE PRACTICE OF PRAYER

The life of the soul, our spiritual life,
must seek sustenance continually of God
in prayer. This is the open avenue from
our weakness to His strength. In this
seeking we shall find ourselves joining
in the disciples' plea, "Lord, teach us to
pray." Without form of words He will
respond to our varying needs. As we
realize our shortcomings, we shall be bowed
in penitence and intercession; as we have
visions of his unfailing mercy and power,
our hearts will overflow with thanksgiving
and praise; those who are near and dear
to us, our own circle of family and friends,
will be upon our hearts and we shall be
strengthened to commit them in confidence
to His heart of love; the Church or the
world at large with the need of Christ
will become our special burden, and we
shall be able to realize His partnership in
ministering to these needs.

Thus, at all times and in multiplied
ways, the life of prayer will encompass us
and we shall understand in some measure
the apostolic injunction to pray without
ceasing. Very particularly shall we realize
as we are united to others in worship the
spirit of united prayer and the baptizing
power brought upon assemblies by it. This
spirit upon such occasions may find utter-
ance through us in vocal offerings to the
comfort and edification of the gathered
Church.—In "Faith and Practice."

QUAKERDOM • AT • LARGE

It is interesting to know that thirty-seven men in Harvard have signed up as Friends. These are about equally divided between graduates and undergraduates. Among the significant names are those of Herbert Hoover, Jr. and K. M. Capper-Johnson, a scholarship man from Oxford.

Edward Thomas, a New York Friend, was one of the speakers at a special service held at St. Mark's Church, New York, Sunday afternoon, October 17, in observance of four anniversaries, including that of William Penn, born October 14, 1644. His subject was "American Internationalism—William Penn and Today."

Arlando Marine, a Brooklyn, New York, Friend, has been chosen to represent the Five Years Meeting of Friends as our representative on the Advisory Council of the American Bible Society, succeeding James Wood, deceased. Through the latter he became a member of the Board of Management of the Society several years ago.

Another Brooklyn Friend who represents the Five Years Meeting in an important capacity is Charles S. Crosman, a member of the Administrative Committee of the Federal Council of Churches in America, this committee being really the governing body *ad interim* which meets monthly in New York City and which is composed of a group of the most active and representative religious leaders of the country. He is not only a member of the Administrative Committee but is also vice-chairman, in which capacity he quite occasionally presides over the deliberations of the body.

Six of the younger Friends ministers are now graduate students at Harvard University. Harold Chance, Harold Myers, and Roscoe Trueblood are in the Theological School, while Philip Furnas and Wesley Schutz are in the Graduate School of Arts and Sciences, and Forrest Comfort is in the graduate school of Education. Most of these men are taking positions of leadership in nearby Friends meetings.

Frederick J. Libby was selected as the United States representative on the international committee, formed at the international conference of anti-militaristic clergymen held in Geneva, August 30, to unite ministers in all countries in opposition to war. It is proposed to hold an international conference in Utrecht in 1928, and war will be studied from a theological and a philosophical viewpoint.

Franklin Meredith of Marietta, South Carolina, desires to express through THE

AMERICAN FRIEND, his great appreciation of the many birthday remembrances received on his eightieth anniversary, October 4. He was glad to know that he had so many friends, and was very grateful for the many cards and letters which were "food to the soul." He asks that these friends accept through this medium his sincere thanks.

On October 30, the Earlham College girls' hockey team has its chance at a place in the sun, when it plays an All-American hockey team that is scheduling games with several of the college teams. The fact that this is the only game scheduled in this section of the country is attracting much attention to Earlham in college athletic circles and a good attendance is expected from other colleges. In order to prepare the Earlham girls for the match, an English woman coach from England visited the campus for several days coaching the fair Earlhamites on the fine points of the game.

William J. Sayers called at the Central Offices last week on his return from Pittsburgh, Pa., where he was attending, under appointment of the Governor of the State of Indiana, the National Prison Congress held, October 15-21, at the William Penn Hotel in Pittsburgh. With him at the Congress was Charles McGonagle, also a member of Muncie Friends Meeting, and the superintendent of the Boys' Reform School at Plainfield, Indiana. Among other Friends in attendance were Albert Votaw and Edward M. Wistar of Philadelphia. About six hundred delegates were present. The newly elected president is William Frank Penn, a descendant of William Penn, who is the superintendent of a Boys' and Girls' Reform School at Morganzy, Pa., near Pittsburgh.



ILSE LANGE—A GERMAN FRIEND WHO ORGANIZED SOUP KITCHENS IN BULGARIA

John S. Hoyland's *Faith and History* has been published by the Student Christian Movement. Its purpose is to point towards a Christian philosophy of history and to suggest methods for its application in study and teaching. "If the new international mind which has developed amongst men of enlightened goodwill since the Great War, and which finds expression in an increasing interest in and devotion to the ideals of the League of Nations," says J. S. Hoyland, "is to become strong enough and general enough to render international warfare impossible in the future, then there is an urgent need for the history-teachers of the world and for those who are responsible for the curricula of history-teaching in the schools of the world, to set their hands zealously to the task of developing a new international type of history-teaching."

In addition to the brief notice appearing in last week's issue of THE AMERICAN FRIEND concerning the distinguished German visitor, Dr. Gaevernitz, it is interesting to know that in addition to being a member of the Reichstag during the war, and rather a thorny member at that in the eyes of the ruling majority, he was one of the group who signed under compulsion the Peace Treaty. In a heart to heart talk given at Earlham College before a small group composed largely of faculty members, he told intimately of the travail of soul through which he went when presented with the dilemma of to sign, or not to sign. On the one hand, he could not subscribe to the enforced confession of sole German war guilt, and on the other, when he looked upon the thousands upon thousands of women and children dying through the iniquitous food blockade, he felt that for the sake of humanity he must subscribe his name. Dr. Gaevernitz has been chosen as a professor representing Germany on the distinguished faculty of the International Institute of Learning, or University, which has been set up at Paris by the League of Nations. It is of no little significance to have so thorough-going a Friend as Dr. Gaevernitz in this strategic position.

Doubtless many of our readers over the country have seen in the public press the rather hysterical statement of Clyde A. Walb, Chairman of the Indiana State Republican Committee, that international bankers are pouring their money into the Hoosier State for the purpose of defeating Republican Senators Watson and Robinson, who are opposed to the World Court. When called before Senator Reed, Chairman of the Senate Investigating Committee, the only thing Mr. Walb could do to back up his declaration was to point to our Friend Fred

Libby, who had delivered an address or two in the state in favor of the World Court and League of Nations. He later told Senator Reed he had additional information, naming as evidence the Indiana Council on International Relations, (recently established with the cooperation of Fred Libby and the National Council for the Prevention of War) which sought to insure peace through promoting world friendship among the children, which the Republican Chairman seemed to account a very unpatriotic procedure and inimical to the interests of the Republican party! The Secretary of the Indiana Council had already testified before Senator Reed that they had the munificent sum of \$400 in the treasury, with which to carry on the work in the state! We thought Friends would be interested in knowing the Friendly connection with the "international bankers" who are pouring streams of molten wealth into the Indiana political campaign!

NEWS OF OUR MEETINGS

The last New York Monthly Meeting was a real homecoming from various parts of the world. Gertrude Jacob had made the trip around the world. Elizabeth Walton had been to France and to the British Isles. Benjamin H. and Alice Doane had visited California, going by way of the Panama Canal. Ralph Greater had spent some time in South America. The average attendance of The Friends Adult School in New York for the last session was 151. This excellent work is for unfortunate and homeless men. There were 763 cases relieved and employment was secured for 65. Two hundred men during the season raised their hands asking for prayer. One thousand copies of Bibles and Gospel pictures were distributed in the school and elsewhere. Coffee and rolls are served at the meetings on First-day mornings and on Second-day evenings. The new officers are Benjamin H. Doane, president; Joseph Hazelteen, secretary; and Paul D. Donchian, treasurer. J. Lindley Spicer continues as field secretary. The new season opens on October 31.

A reception in honor of the pastor, Herbert L. Haldy, and family, was held in the parlors of the Friends Church at Damascus, Ohio, on Friday evening, October 15. Mr. and Mrs. Haldy's fourteenth wedding anniversary, and the beginning of their sixth year of pastoral service here made it a doubly interesting event. The church was beautifully decorated with dahlias and other bright autumn flowers; and an arch of salvia was erected under which the pastor and his family stood to receive the congratulations of 250 members of church and Sunday School; with some invited guests. After the reception, a program of very clever charades, representing Bible scenes; and instrumental music, songs, and short talks was given. The original song, written and sung by Mrs. C. L. Cosand and Margaret Chambers, of

which Mr. and Mrs. Haldy were the hero and heroine, was the hit of the evening. John Pennington gave a very appropriate talk, as also did the pastor. As a token of the love and respect felt for the Haldy's, a substantial sum of money was presented to them as a gift from the congregation. A two-course supper was served in the dining-room, decorated for the occasion. Mr. and Mrs. Haldy and Mr. and Mrs. Pennington were seated at a small table, in the center of which was a wedding-cake, inscribed with the date of the wedding and names of the bride and groom.

Alfred Young, an English Friend now residing in Denver, Colorado, acceptably attended the services at First Friends Church, Cleveland, Ohio, Sunday, October 17. His message both morning and evening rang true to the fundamentals of our faith, exalting Jesus Christ as the one and only Savior of men. In the evening service the truth was honored by the Lord in moving six persons to seek definite help at the altar.

Berkeley Quarterly Meeting of Friends (California Yearly Meeting) will celebrate its twenty-fifth anniversary at its next sessions to be held December 4 to 5 at Citrus Heights. It is hoped that all former pastors or members of the Quarterly Meeting will either be present or send greetings to the Saturday morning service at which time a brief history of the meeting will be given. Located in the northern part of the state, with no other Quarterly Meetings near, its territory is large, extending from Capay Rancho on the north to Lindsay on the south, a distance of 350 miles. All letters or greetings should be addressed to J. R. Wright, Clerk of the Quarterly Meeting, Roseville, California.

San Diego Quarterly Meeting was held at North Holtville, Calif., October 8-9, and the weather was fine, which was especially appreciated by the fourteen who came from the other meetings, as the nearest is 130 miles from North Holtville. The reports from the meetings were all encouraging showing good interest and attendance.

JOY AND ACHE

BY GRACE ENGLE GREEN

*I had a joy—
One day it died;
And then, there came
A small dull ache to sit beside
Me, through the chill and weary night;
At first, I shunned it as a blight,
But it grew company for me—
The night, my ache, and I—we three.*

*One night, the small dull ache
Folded its cloak before its face,
And rose, and stealthily it quit the place—
Slid softly through the shadowy door;
And I sat rocking, mournfully—
There's neither joy nor ache for me—
The lamp burns dimmer than before.*

North Holtville, because of the excessive heat, is obliged to discontinue during the summer months but has now a good start for the year's work. Ray Carter of Imperial, Calif. has conducted a meeting at San Diego which resulted in a number of conversions and great blessing to the entire membership. The Superintendent of Peace, Legislation and Social Service was directed to have printed in the leading papers of Imperial and San Diego Counties and to send to each Monthly Meeting clerk, a resolution, showing the meeting's attitude on the Wright Act, Race Track Gambling and the placing of the Bible in the public schools, as the questions will be on the ballot at the election in November. Harry R. Keates, the General Superintendent, was present and brought interesting information of the work. He called attention to the special actions of the Yearly Meeting and urged that they be brought to the attention of the local members. He also said that the meetings of this Quarter are doing well in meeting their quotas of the Yearly Meeting budget.

The members of the Greensboro Meeting, Indiana, held a reception at the church October 8, 1926, for their new pastor, William Wright, and his wife, who is also pastor at Clear Spring and Cadiz meetings. A program consisting of Scripture reading and talks by the pastor and members of the church, after which refreshments of ice cream and cake were served in the church parlors. At an earlier date the members of the Clear Spring meeting showed their appreciation also by tendering a reception for their pastor and his wife at the home of Leslie Williams. Game were indulged in after which refreshments were served. The above named meetings are looking eagerly forward to a strengthening of their forces, under the leadership of their pastor.

Xenia, Ohio, Friends Bible School held its annual Rally Day Service October 17. After a short program suitable for the occasion rendered by the children, Isaac T. Johnson gave a very interesting and instructive account of his trip to the Holy Land. The evening service was given wholly to him that he might show the pictures taken on the tour. In a very pleasant manner he explained how and where these pictures were obtained. The church was filled at both morning and evening services. Both the Bible School and the Meeting are showing an increase in interest and attendance. The mid-week prayer services are well attended and practically every one present has some part in the service. The dwelling house adjacent to the church that was formerly occupied by the janitor has been remodeled and is now being used as the parsonage. Russell Burkett has been serving as pastor for the past year and his labor of love is bearing fruit. Edna Burkett's work in the Bible School and with the young people is much appreciated.

Along all lines of the work here marked interest is manifested.

Rally Day was observed at Springfield (Ohio) Friends Church Sunday, October 10, with a very good attendance and a splendid program. The morning sermon was preached by the pastor, Jesse H. Harvey, with devotions in charge of Clyde O. Watson, Field Secretary of Wilmington Yearly Meeting. A solo was beautifully rendered by Mrs. Robert Probasco. Immediately following the basket dinner a splendid concert was given by the church orchestra under the leadership of Ralph A. Bevan. The devotions were again led by Clyde O. Watson, followed by a duet by Mrs. W. R. McElwee and Mrs. H. A. Coate. O. Herschel Folger, pastor of the Wilmington Friends Church, gave the message, using as his subject "R-A-L-L-Y," taking each letter as a basis for a section of his sermon.

In connection with their regular monthly business meeting, October 19, 1926, Charlottesville, Indiana, Friends made their first attempt at church night. The officers and different committees told of their plans for the coming year, some of the work being presented in dialogue form by younger members of the committee, which lent variety and interest to the program. At the close of the business, the social committee gave a practical demonstration of their work by serving light refreshments. Altogether it was an enjoyable and it is believed a profitable meeting.

Sand Creek Quarterly Meeting was held at the Azalia Friends Church (Indiana), October 16 and 17. Richard Newby, General Superintendent of Western Yearly Meeting, was present both days and gave some inspiring sermons. His theme on Saturday was "The Faithfulness of God. At the morning service on Sunday, his message was about "The Woman at the Well," and at night it was based on the text, "He has taken my feet out of the miry clay and placed me on a solid rock." The executive committee of the Quarterly Meeting was reorganized and plans to do more effective work than in the past.

Alfred J. Hanson and wife came September 1st to serve West Branch, Iowa, Friends Church as pastor. Already the entire church is showing signs of new life. The Monthly Meeting has adopted a comprehensive plan of personal evangelism that extends far into the future. The entire church is being organized to carry the adopted plan into successful operation. Besides a Personal Workers' class being organized, a committee has been appointed by the monthly meeting to assist the pastor in reaching every home in the community, not affiliated with some church, and carry the Gospel to each person there and make religion a personal matter with him. Alfred Hanson's long years of service in the min-

istry and his quiet deep spirit-filled life eminently fit him to carry forward this work as planned. The church is united in the fellowship of the Spirit and the purpose of this plan.

LAURA HINSHAW PAUL

This is to chronicle the passing of Laura Hinshaw Paul, who for forty years was an active worker in the Friends Church; also to give to other workers some of the ideas for which her life stood. She held various pastorates in Iowa, among them Chestnut Hill Meeting, near Salem; and Stanford, near Union. But at heart she was more of



LAURA HINSHAW PAUL

a missionary than a minister to the people of one denomination. Hers was a religion that spelled Christianity in capital letters. Although a lifelong member of the Friends Church, she served with zeal under the auspices of the Presbyterian Church in Canada, baptizing the babies and ministering to all in need or affliction.

Of friends she had a multitude. Catholics and Protestants alike loved her, for she never made the mistake which so many ardent workers do, of putting denominational strife in front of the Christ life. She believed that religion might be anything, for there are the religions of Confucius and Mohammed, of Buddha and Brahma, but that Christianity was a vaster, nobler undertaking for Christianity stands for broadness, high mindedness, charity, and is ennobling, while religion is narrowing. Christianity embraces the world, taking in the entire brotherhood of man, while religion excludes all but the select few.

Since the world began there has never lived anyone who strove more mightily for perfection in all things than did Laura Hinshaw Paul. The only daughter of Jacob and Hannah Macy Hinshaw she had the

advantage of a noble parentage. Her constant wish seemed to embody this thought:

O, to be—to be the thing

For which my soul doth yearn;

The good, the high, the beautiful,

For which my heart doth burn.

She was an active worker in the W. C. T. U., holding local and county presidencies during her residence in California. She was also an intelligent member of the Delphian Society. Her passing might be likened to that of another, "Her angel softly beckoned, gladly did she follow."

A UNIQUE MINISTERIAL FELLOWSHIP

The Ministerial Union, Greensboro, N. C., embraces the ministers of almost all religious faiths in the city—Roman Catholic, Jewish, Universalist, and various Protestant bodies.

There is a smaller circle banded together for fellowship and conference on certain vital interests that presents a unique front. There are eight ministers in this group: a Roman Catholic Priest, a Jewish Reformed Rabbi, a Disciple of Christ, a Methodist Episcopal South, a Christian, a Friend, an Episcopalian, a Universalist. One's first reaction might be that such a group could scarcely find any basis for fellowship of any helpful kind. On the contrary, this group enjoys a warm, friendly association, each recognizing certain differences in interpretation and association, but all committed to the bigger issues of paramount importance. The utmost frankness characterizes both the serious conferences and the lighter free-flow of humor. The group is a unit on problems of social reconstruction, the application of the best ideals of all faiths to the ordinary problems of the community, fostering the Open Forum as a community service, close co-operation with civic and educational life of the city. They are not hampered by prejudices that often block the progress of the larger bodies. Strange to say, these eight seemingly diverse and divergent ministers are practically a unit in advocacy of the Peace Program and the movement to abolish Capital Punishment. Recently, the group was entertained at dinner in the Friends Parsonage on West Lee Street. Frank discussion of the Race problem featured this pleasant and profitable evening.

A THOUGHT PROVOKING STUDY COURSE

A study course on "Military Training in Schools and Colleges" is now ready for distribution. It has been thoughtfully worked out by Wilbur K. Thomas and was submitted to various authorities for criticism during the process of preparation. It comprises six lessons, dealing with Education and Military Training, Military Training in Europe, Physical and Moral Effects of Military Training, Loyalty and Military Training and Ways and Means

of Furthering Efforts Against Military Training.

The price of this course is 35 cents which includes most valuable material that will serve as a partial background of study, as for instance: The October issue of *The World Tomorrow*; "Military Training in Schools and Colleges," by Winthrop D. Lane; "War is Unchristian—But," by John Nevin Sayre; and "The Test of Faith," by Edward Richards.

This course is the first of a series to be put out which is as follows:

1. Christianity and War.
2. War and Missions.
3. War and the Public Press.
4. War and Foreign Investments.
5. United States and the Orient.

There is no doubt that the course can be used effectively in discussion groups of all kinds, high school groups, young people's societies, student groups, adult groups,—in fact, by any group that is willing to face frankly the questions inherent in such a course.

Many of us who claim to have deep convictions on the subject of Peace are forced to realize that we are not doing our part to spread this doctrine of Peace. The War Department and the forces allied with it are increasing yearly their funds, their publicity and their activities to achieve their aims. What can we do? We must summon all our energies to create an interest in Peace and an attitude of mind that will seek to achieve Peace, cost what it may, and here at hand is one method by which that attitude of mind may be created. Find a group of people who are willing to look facts in the face. Write to the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa., stating how many of these courses you want, then you and your group think through together these problems and their implications. It is because people do not use their minds that they accept so readily the talk of preparedness and war. Won't you make use of this course to help people find new avenues of thought and bring to those persons who have already started on their way thinking a greater motive power for action in the cause of Peace? From American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

DEPARTED THIS LIFE

John C. Pritchard, an esteemed minister of the Gospel and a member of New York Monthly Meeting, was called to his eternal home July 5, 1926. He was born in Bristol, England, and came to the United States about 1870. He resided in Brooklyn for many years and was active in all lines of Christian service, especially in Bible School work. He was recommended as a minister in 1906. His service was of the loving, sympathetic, contemplative type, and his fervent prayers were inspiring as the outpouring of an impassioned soul full of faith in God, and loving concern for his

fellows. He often referred to the value of the Adult School work in England, and was a frequent attendee and generous contributor to the Friends' Adult School in New York. A son and two daughters survive him.

BROWN EYED SUSANS

BY ALIDA SUTTON

I strolled, while the birds sang their matins,
In a meadow all sparkling with dew;
And it seemed as though dewdrops around me
Were dropped from the heaven, so blue.

I looked and, lo, all about me
Were brown eyes with lashes of gold,
All wet with the tears of the morning;
Their language I could not unfold.

They looked like Ruth in her gleanings,
In fields of the long, long ago;
For all by the roadside and hedges,
They lingered, with brightness aglow.

The sun called down for the dewdrops,
And took them up to the skies;
Then, wove them in soft white garments
To shroud the day as it dies.

When the birds sang sweetly their vespers,
And bade farewell to the day;
And the heaven sparkled her diamonds
By the shore of the milky way;

The brown eyes looked up and marveled—
As the pale moon looked down from above—

And strove to conceal their emotion,
And tell of God's wonderful love.

Minerva peeped over the crescent,
And smiled on those eyes fringed with gold;

Her eye caught the flash of a tear drop,
Reflecting such beauty, untold.

The night pushed back her white curtains,
Revealing her lights, when Mars threw
A smile at laughing Minerva;
The brown eyes saw it, and knew

That the God of the earth and heaven,
Looking down from his bright throne above,

Would care for the birds and the flowers;
For they tell the same story of love.

I dwelt on all this for a moment;
Then, admired some brown eyes and strolled

Away from that scene, so enchanting;
From those eyes with lashes of gold.

I am sure as God cares for his children;
Notes even the sparrows that fall;
He will care for the brown eyed Susans—
Yes, he loves and cares for them all!

Stamford, Conn.

DAY OF PRAYER

November 14th has been set apart as a day of prayer for the various lines of work undertaken by Indiana Yearly Meeting. More and more we are coming to see the value of such a day and many of our

meetings are giving to it the entire time of the Sabbath morning service. Time is given to a careful statement of the work of the Yearly Meeting, the various interests for which the meetings are asked to raise money, etc, and then a time of prayer for God's blessing upon all these interests of the kingdom. It is desired that all the meetings may plan this time to make the second Sunday in November one of the greatest days in the whole year for the uplift of the meetings. More detailed statements concerning the day will be sent to ministers in the several meetings in a few days. CHARLES E. HIATT.

INTERNATIONAL SUNDAY SCHOOL LESSON

November 7, 1926

The Fall of Jericho
Lesson Material: Joshua 6:12-20.

Devotional Reading: Psalm 66:1-9.

Golden Text: This is the victory that hath overcome the world, even our faith. I John 5:4.

Topic for Young People and Adults: Overcoming by Faith.

Topic for Intermediates and Seniors: How God Helped Joshua.

Daily Readings

M.—The Siege of Jericho. Josh. 6:1-11.
T.—The Fall of Jericho. Josh. 6:12-20.
W.—The Sun Stands Still. Josh. 10:12-21.
T.—Joshua Conquers Seven Kings. Josh. 10:28-33.
F.—Joshua Conquers the Land. Josh. 11:16-23.
S.—The Victories of Faith. Heb. 11:30-40.
S.—The All-Conquering God. Psalm 66:1-9.

Between the Lessons—Our last glimpse of Joshua, two weeks ago, was as he heard the assurance, "Jehovah thy God is with thee whithersoever thou goest." At once he directed the people to prepare for crossing the Jordan. Before they entered, however, he sent two spies to Jericho, (the first stronghold the Israelites would have to meet), to learn of its strength. These men only escaped death at the hands of the suspicious people of Jericho through the help of Rahab, a woman of the town. The report which the scouts brought back was to the effect that "all the inhabitants of the land do melt away before us." (Josh. 2:24). Led by the priests bearing the ark, the whole company passed through the bed of the Jordan, whose flood waters were stayed "a great way off." At Gilgal, where the first encampment was made, a memorial of this remarkable event was erected, constructed out of twelve stones brought from the river's bed. The rite of circumcision was performed; the pass-over feast was eaten for the first time in the new land; and Joshua was encouraged by a vision of a man with a drawn sword, the "prince of the host of Jehovah." Then followed the siege and capture of Jericho, which was but a short distance from Gilgal.

The overthrow of Jericho was due ultimately to the faith of all concerned, Joshua, priests, and people, in their God. They went into the struggle with the belief that Jehovah was not a passive spectator but truly with them in the fight. Whatever question may come up about the details of the narrative, the means employed, or the ethics of their treatment of the native population, "all may feel thankful for the belief that made the story possible—that God is a real force in the world and is strong in the overthrow of evil. Not by might nor by power, but by his spirit are these things done. The eternal truth is that walls never do fall down finally except by faith. The biblical writer gives us the ultimate cause that brought about

this wonderful event, that a comparatively undisciplined company of desert people overthrew the strongly entrenched and old Canaanitish civilization—it was nothing else but God with them, in providential happenings, in their own faith, courage, and the superior purity of their habits, that won for them the victory."

Is it not as true today that God is with truth and right, with liberty and progress, with the forces that make for righteousness and civilization and the kingdom of heaven?

One reason for the remarkable results accomplished at Jericho was that all the people did their share, even though that part might be only to shout. Today we need the shout of the multitude, the force of public opinion to make effective the plans and efforts of our leaders to bring world peace and other victories over evils entrenched in human society.

"Victories won by the battering of force against force are only temporary in their nature. Victories that are permanent are always victories of faith."

WENDELL G. FARR.

Wilmington College.

BIRTHS

BEEDE—To B. Willis and Juanita Ballard Beede, at Reid Memorial Hospital, Richmond, Indiana, October 3, 1926, a son, Donald Farquhar.

HOLLOWAY—To Louis E. and Annie Briggs Holloway, Feedings Hill, Mass., October 3, 1926, a daughter, Eunice Briggs.

YOUNG—To Norman and Mabel Young, Denver, Colorado, October 10, 1926, a son, Theodore Alfred.

MARRIAGES

CURL-BILBRO—At the home of the bride, Greensboro, North Carolina, October 16, 1926, Katie May Bilbro and Clifford D. Curl, both of them Friends. Milo S. Hinckle, minister.

DEATHS

COPOCK—At Jonesboro, Indiana, October 6, 1926, Nancy R. Coppock, aged 79 years, 11 months. She was the daughter of James D. and Ellen Fort, born in Greensburg, Kentucky. In 1866 she was married to Joel H. Coppock, who preceded her ten years ago. To this union were born three children, two sons and a daughter who are left to mourn her. She has been a loyal and active member of the Friends Church for sixty years.

CUDE—At Winston-Salem, North Carolina, October 4, 1926, Charles S. Cude, almost suddenly. He had been in poor health for more than two months, but was thought to be improving until a few moments before his death. He had been a member of the Winston-Salem meeting from soon after its organization, and was one of its most loyal supporters. In his passing, the meeting feels

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very keenly this loss as he was chairman of the Building committee and teacher of the Men's Bible class, to both of which he was much devoted.

HOPKINS—At his home near Chattolance, Maryland, October 16, 1926, Joseph S. Hopkins, in his 87th year. The oldest member of Baltimore Monthly Meeting and the last surviving nephew of Johns Hopkins, he is survived by two daughters, Mrs. H. I. N. Thom and Marion Hopkins.

NEWLIN—At the home of her daughter, Lenora N. Hobbs, Bloomington, Indiana, October 11, 1926, Lurana W. Newlin, aged 84, widow of Kersey Newlin, after months of failing health. The deceased was a loyal friend, and lived a consistent Christian life. During her younger years, she filled places of responsibility in the church, and when too frail longer to attend services in the meetinghouse, her interest was unabated. Funeral services were held at her daughter's residence with I. L. Jones, pastor of the local church, in charge. Besides the daughter, one son, Albert W. Newlin, New Orleans, La., survives.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kil-dare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO

North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Charles A. Mott, 4005 Mode Street, Phone Cal. 3581J. A cordial welcome to all out-of-town Friends.

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